# Radio Ecology

*We had a low-frequency radio transmitter set up to play Mobina Galore’s “Bad Love Song” through a radio on the table in front of us during the opening of the 1AC.*

## 1AC

#### Hello! Bonjour! Marhaba! Ciao! Hola! Habari! Namaste! Salaam! We are Radio Ecology broadcasting live from the University of Kentucky! You may be unable to feel it, but abound in the air around us are short-wave radio frequencies relaying our message across the spatial territory known as the Tournament of Champions. We have decided, as a collective, to bring the resolution into material fruition, to proclaim a free speech on a campus that is felt not only sensationally, but also microscopically – to create an ecological space. In the age of Trump, every moment must be thought of as a deployment of liberation, every speech must be a direct action against fascism.

#### In honor of Felix Guattari, having passed away twenty four long years ago, let the resistance begin!

#### Control society is no longer situated materially, in figureheads and political institutions, and instead has become decentralized into our language and psyche. The cartographic project of language and semiotics has predetermined what representations are possible and made these normative mappings seem inevitable, creating the basis point for modern violence. As a result, minoritarian existence is repressed and rendered abject, enslaved to an ideal it can never reach, and domination and self-hatred become unconsciously ingrained in the very fabric of our existence.

Felix Guattari, 1996

Felix Guattari is the creator of schizoanalysis and ecosophy, he is famous for being a militant badass and being ignored so people can idolize Deleuze. “Semiological Subjection, Semiotic Enslavement” in “The Guattari Reader” edited by Gary Genosko, Blackwell Publishers Ltd, pg 143-145.

The normatized agents of production are set in motion before the transformation of each individual into a speaker-listener capable of adopting a linguistic comportment compatible with the modes of competence that assign to one a p articular position in society and in produc­ tion. The components of semiotic enslavement constitute, in reality, the fundamental tools that permit the dominant classes their assurance of power over the agents of production. The "mirac l e" of capitalism is tha t it manages to direct language, as it is spoken, as it is t aught, as it is televised, as it dreams, etc., in such a way that it remains perf ectly adapted to its own evolution . Furthermore, this operation always appears to be self -evident: the syntagms of power, its presuppositions, its threats, i t s modes of intimidation, of seduction and of submiss i o n, are conveyed at an unconscious level, a little like the "clandestine" images that adver­ ti sers insert into a film. If there is an urgency that compels a fe brile search for a new model of the unconscious, such a phenomenon must be accounted for! Reject the idea that the syntactic markers of capitalist languages express the fundamental requirements of the human condi­ tion; consider these markers, on the contrary, to be the result of a field of semiological transformations established by a system of power less and less tolerant of modes of intrin sic coding. These seemingly harmless moves singularly exceed the traditional scope of linguistics and semi­ otics! The totality of machine s, be they social, technical , desiring, etc ., can no longer escape from the overcoding of the signifying machines of the State. In fact, the signifying power of national languages and the multi­ form power of States and of the network of collective assemblages tend to coincide. The molecular links of expression substitute for the ancient segmentary structures ofthe socius to constitute a homogeneous plane of content that conveys at the same time the categorical imperative of the Kantian moral law, the "necessities" of class conscience, the demands of custom and the repressive habits of the majoritarian consensus, and, on top of this, the persecuting themes of the ambient super-ego. It is by the exhaustion of this plane that the intensities of desire detach from their ancient territories and receive their subject-object polarities. Mediatized and controlled, they become social need, demand, necessity and sub­ mission. They exist no longer except to the degree that their expression resonates with mass-mediatized significations. Or they withdraw into themselves, translate themselves, that is to say, renounce their character of nomadic flux. There is no doubt that the threat of a seizure of power by a decoded flux exists prior to capitalism and already in the most "primitive" so­ cieties (in this regard it is appropriate to distinguish, amongst these latter, between what Pierre Clastres called societies with a State and societies without a State, as they do not share the same attitude to the "defense" against an eventual accumulation of power in a State appara­ tus5). There is no doubt that ancient societies were already traversed, strictly speaking, by the capitalist flows that they were trying so hard to master! But one must admit that a series of causes, circumstances, and accidents peculiar to the Middle Ages and the Western "Renaissance" resulted in the social structures losing definitively a certain type of control of the decoded flows and engaging in a kind of generalized Baroque style - economic, political, religious, aesthetic, scientific, etc. leading to capitalist societies in the proper sense. The semiotic and machinic enslavement of desiring flows and the semiological subjection on which capitalist societies rest are established in reaction to an uncontrollable dispersion of territorialized codes. They are the correlatives of the installation of new types of divisions between the sexes, the generations, the divisions of labor, the relations of social segmentarities, etc. A new use of languages, signs, and icons leads to a state of affairs in which the least effect of meaning - even the most intimate, the most unconscious - falls under the control of social hierarchies. Capitalist powers never cease "rethinking" in detail each signifi ca­ tive relation, differentiating and specifying each semiological "allocation" During the course of an apprenticeship in language, a child will be called upon, for example, to model its first infinitive intensives in such a way as to put them into the service of pragmatic predicatives and fundamental deictic strategies of power (encodings of hierarchical position, role per- mutability, sexual division, etc.). "Becoming sexed-body" will be fixed in its relation with "becoming social-body" by the regime of pronominality and the genres which axiomatize the subjective positions of feminine alienation. Despite appearances, in a pragmatic capitalist field the differ­ ent social categories of an identical linguistic community men, women,? children, the elderly, people in rural areas , immigrants, etc. - do not speak the same language. National languages, thos e which are spoken at the Academie francaise or on television, are metalanguages. Their "distance" in relation to the languages of the land, the arbitrary forcefulnes s of their overcoding, are the guarantors of their efficiency and, paradoxically, of their degree of interiorization. This semiological economy of power and its implications for modes of generation, of the transformation of syntactic components, lexicals, morpho-phonological and prosodic elements of language, is the foundation for even the pragmatic fields of enunciation, which Oswald Ducrot designated as the "polemical value" (in the etymological sense) of language.

#### Classroom education is increasingly situated within a model of communication that mandates a linear relationship – an interior individual contemplates and transmits their private thought through language to the public sphere. These boundaries prevent the realization of a singularity of expression as teaching becomes confined entirely to the confines of the textbook, teacher, and curriculum.

Elizabeth de Freitas, 2013

“Mapping the Materiality of Classroom Discourse: Expression and Content in School Mathematics” in “Cartographies of Becoming in Education – A Deleuze-Guattari Perspective” edited by Daina Masny, pg 132-134.

The communication model has long been suspect because of the way it privileges the existence, intention and rationality of an interior life that is both subject of and subject to the transmission of information between private and public spheres (Massumi, 2002). Deleuze and Guattari (1987) appeal instead to the concept of expressionism. Expression is never simply a matter of representing, describing, corresponding or complying, but neither is expression the causal construction of content or thought. Instead the linear causal link between content and expression is disrupted or infected by chance. Expression's potential is linked to accident, event, singularity, change. The singular is not an instance or a member of a set, but an occurrence that envelops a potential collective. It is a disruptive event that nonetheless acts as a magnet in structuring the behavior of others around it. Deleuze's concept of singularity comes directly from the mathematics of discontinuous curves-mathematical singularities mark ruptures in a curve, sudden shifts in direction, and the ï¬‚ight of the infinite (Deleuze, [l968]l994; Smith, 2005). They break through the ontological rules that structure the relationship between language and content. Thus the singular act of expression is not an act confined to language, despite it being spoken in some sense by a collective. As Massumi (2002) suggests, one can accept that the subject is "in a sense spoken by extra-linguistic forces of expression" without reducing the expressing individual to an instantiation of a system (p. 7). **In the gap between thought and language, or content and expression, lies "the immanence of their mutual deterritorialization" (Massumi, 2002, p. 9).** It is in these gaps or breaks that the classroom **as assemblage (a mix of machinic and ennunciative operatives) reassembles itself, and the points of suture or "expression-content articulations" migrate and re-couple, the one form passing over to the other** (Massumi, 2002, p. 10). Expression and the act of expressing are meant to capture the absolute materiality of the thinking-speaking relationship. There are thus intermediate entities between thought and language, "asignifying particles" of expression. These particles are atypical and stammering, constituting the "cutting edge of the deterritorialization of language" (Delcuze & Guattari, 1987, p. 99 cited in Massumi, 2002, p. 15). According to Bogue's (1989/2001) reading of Dcleuze, there is, within language, an anonymous nomadic "aleatory point" which manifests itself as nonsense or paradox, a site that "possesses no particular meaning but is opposed to the absence of meaning."(Deleuze, 1990, p. 89, in Bogue, 1989/2001, p. 76). This point traverses the surface of words and things and is generative of life. The aleatory point is a mobile element or empty slot: "it lacks its own identity, it lacks its own resemblance, it lacks its own equilibrium, it lacks its own origin" (Deleuze, 1969/1990, p. 55). Thought discovers its "higher power" in an aleatory point, a Nietmchean inspired break with rational thought (Bogue, 1989/2001). Thinking is "no longer a ratio reinforcing a reactive, sensory-motor forces, but an unbounded creativity from which active affections ï¬‚ow" (Hughes, 2011, p. 91). Or, in other words, as Deleuze states, "To think is to create" (1994, p. 192). I I Thought strikes like lightening, with sheering ontogenetic force. It is felt. The highest operation of thought is not to choose, but to harbor and convey that force, repotentialized. The thinking is not contained in the designations, manifestations, and significations of language, as owned by a subject. These are only partial expressions of it: pale reï¬‚ections of its ï¬‚ash. The thinking is all along the line. It is the process: its own event. (Massumi, 2002, p. 28) **Deleuze and Guattari** (1987) point to the dangerous "private thinker" whose thinking is oppositional (citing Kierkegaard and Nietzsche) (p. 376). They **bemoan the term "private thinker" because of the way it conjures an interiority that they are trying to subvert, arguing that it is these sorts of thinkers and acts of thinking that actually "place thought in an immediate relation with the outside" (p. 377). Such thinking is not to oppose one image against another, but to depose image reproduction altogether**. Making thought exterior is a method of undoing the subjection of thought to the true model or ideal form, it is a nomadic strategy for crushing the machine that regulates the distribution of copies. The form of "exteriority" has no space for model and copy, no striated space for the point-by- point adherence to method, but occupies instead the smooth space of ambulant differentials. Deleuze and Guattari refer to the 19th century writer Heinrich Von Kleist (2004) who describes thought as a proceeding or process and not a controlling conceptual regulator of speech and affect. For Kleist, thought is pure intensity, a swirling of inarticulate sounds and unanticipated conï¬‚ations, and not that which controls language in some legalistic state sanctioned way (Deleuze & Guattari, 1987, p. 378). Thus both thought and language come to be materially coupled (and de-coupled) in vibrant assemblages where neither rules the other. It is precisely through this decoupling of thought and language that the exteriority of thought is given life. Only then can thought participate in becoming-minor, in becoming event, problem, haecceity. As Massumi (2002) suggests, the event or singularity of thought must fall through the "propositional mesh" of language and express "the field conditions that gave rise to it and the collective potential its occurrence envelops" (p. 24). The individual student lives this expression as an intensity across his or her body, impacted by and impacting on the micro- perceptions and tiny molecular articulations that hum and twist in all interaction: "The body has become an expressive event: a voluble singularity" (Massumi, 2002, p. 27). In the next section, I show how this concept of expression, rather than communication. can be used to study mathematical thinking in the classroom.

#### Thus the advocacy: public colleges and universities in the United States ought not limit any constitutionally protected speech by disregarding the broadcasting of guerilla radio stations.

#### The current situation demarcated by the rise of Trump, Brexit, and right-wing politics exposes the foundation of the post-media era – material conditions have fallen to the wayside, giving way for a steadfast focus on affectivity instead – it is all about pissing off the liberal snowflakes, regardless of the reality of the situation.

#### This impasse has enabled control societies to create a trap of traditional resistance by making accessible that which is no longer useful. Marches, protests, socialism, and party politics are included in the system while violence, social upheaval, and interpersonal resistance is suppressed. Thus begins the usefulness of radio – struggle begins with the expression of revolutionary desires through means such as guerilla radio stations, hacktivists, livestreams, and the internet, allowing a subversion of institutions on their ideological level. Radio is distinct in its pragmatic advantages of being lightweight, mobile, cheap, and decentralized – the perfect resistance mechanism for college students. The nature of call-ins, visitations, and discussion allows the creation of dialogue that breaks strict communicative divisions of producer and receiver. Rather than demanding set political goals radio functions as tool to create a social ecology that allows the creation of new ways of being. This project demands imperfection, contradictory discussions, and refuses to perfect itself or fit into any governmental schema. Attention is moved from economics and politics to desire, attitudes, and relations to the world.

Michael Goddard, 2006

Goddard is a Lecturer in Media Studies at the University of Salford. “Felix and Alice in Wonderland - The Encounter between [Guattari](http://www.generation-online.org/p/pdeleuzeguattari.htm) and [Berardi](http://www.generation-online.org/p/pbifo.htm) and the Post-Media Era” generation-online, http://www.generation-online.org/p/fpbifo1.htm

In the late 1970’s Guattari devoted several texts to the phenomena of popular free radio and especially that taking place in Italy. “Why Italy” is the essay that gives the clearest indication of why he considered this such an important phenomenon. First of all there is the concrete context that he has been asked to introduce the French edition of Alice e il Diabolo the principle documentation of this radio and its political trajectory, which interests him since it is a radio of an explicit situationist and Deleuzo-Guattarian inspiration thereby constituting an auto-referential feedback loop between rhizomatic thought and media subversion. More importantly, Radio Alice and its conflict with the apparatus’s of state control that eventually resulted in a massive wave of repression, demonstrates very clearly how the media is a key site of struggle over the contemporary production of subjectivity; in Guattari’s terms, despite its apparent economic and technological backwardness at that time, Italy was the future of England, France and Germany. **The molar aspect of this is that the polarising of politics into the mutually reinforcing duality of state violence and terrorism was developed first of all in Italy before being applied elsewhere and could be seen as a embryonic of the global economy of fear under which we live today.** However, **what is behind this polarisation was the emergence of a new regime of consensus or control in which all previously existing forms of resistance such as trade unions or the communist party would be tolerated provided they fit into the overall regime of consensual control**, for which they provide very useful tools for subjective reterritorialisation: the historic compromise between the Italian communist party and the social democrats being just one example of this process. **However, groups that still advocated violent rupture with this consensus would be hunted down and eliminated, with no pretense of liberal models of justice or legal rights, which was indeed what happened first in Italy and then in Germany.** But **Guattari isn’t primarily interested in terror or state repression but rather the molecular revolution that was taking place around Radio Alice**, that the emerging consensual state apparatus was not able to tolerate. For Guattari, **this is not a mere shift away from traditional apparatus’s of struggle** such as the communist party which have become completely compromised with the state in favour of new micropolitical groupings such as Gay liberation or the Women’s movement; **these new groupings are no less susceptible to becoming reterritorialisations finding their institutional place in the manufacture of consensus. As he puts it, “there is a miniaturisation of forms of expression and of forms of struggle, but no reason to think that one can arrange to meet at a specific place for the molecular revolution to happen.”** While Guattari doesn’t state it explicitly here, this corresponds very closely to the rejection of even micropolitical identities or political forms such as organisational autonomia enacted by Radio Alice; **it was not just a question of giving space for excluded and marginalised subjects such as the young, homosexuals, women, the unemployed and others to speak but rather of generating a collective assemblage of enunciation allowing for the maximum of transversal connections and subjective transformations between all these emergent subjectivities.** Guattari refers to Alice as a “generalised revolution, a conjunction of sexual, relational, esthetic and scientific revolutions all making cross-overs, markings and currents of deterritorialisation.” **Rather than pointing to a new revolutionary form, the experimentation of Radio Alice was a machine for the production of new forms of sensibility and sociability, the very intangible qualities constitutive of both the molecular revolution and the post-media era.**

Guattari is somewhat more specific about these practices in the essay “Popular Free Radio.” In this essay he poses instead of the question of why Italy, that of **why Radio?** Why not Super 8 film or cable TV? **The answer is not technical but rather micropolitical. If media in their dominant usages can be seen as massive machines for the production of consensual subjectivity, then it is those media that can constitute an alternate production of subjectivity that will be the most amenable to a post-media transformation**. Radio at this time had not only the technical advantage of lightweight replaceable technology but more importantly was able to be used to create a self-referential feedback loop of political communication between producers and receivers**, tending towards breaking down the distinctions between them:** “the totality of technical and human means available must permit the establishment of a veritable feedback loop between the auditors and the broadcast team: whether through direct intervention by phone, through opening studio doors, through interviews or programmes based on listener made cassettes.” Again **the experience of Radio Alice was exemplary in this regard: “We realise [with Radio Alice] that radio constitutes but one central element of a whole range of communication means, from informal encounters in the Piazza Maggiore, to the daily newspaper—via billboards, mural paintings, posters, leaflets, meetings, community activities, festivals etc.” In other words, it is less the question of the subversive use of a technical media form than the generation of a media or rather post-media ecology, that is a self-referential network for an unforeseen processual production of subjectivity amplifying itself via technical means.**

As Guattari points out this is miles away both from ideas of local or community radio in which groups should have the possibility on radio to represent their particular interests and from conventional ideas of political radio in which radio should be used as a megaphone for mobilising the masses. In contrast, **on Alice,** serious political discussions were likely to be interrupted by violently contradictory, humorous and poetico-delirious interventions and this was central to its unique micropolitics. It was even further removed from any modernist concern with perfecting either the technical form of radio (for example through concerns with perfecting sound quality) or its contents (the development and perfection of standard formats); listening to the tapes of Radio Alice is more than enough to convince about this last point! All of these other approaches to alternative radio, that is the local, the militant and the modernist, share an emphasis on specialisation; broadcasters set themselves up as specialists of contacts, culture and expression yet for Guattari, what really counts in popular free radio are “collective assemblages of enunciation that absorb or traverse specialities.”

What this type of radio achieved most of all was the short-circuiting of representation in both the aesthetic sense of representing the social realities they dealt with and in the political sense of the delegate or the authorised spokesperson, in favour of generating a space of direct communication in which, as Guattari put it, “it is as if, in some immense, permanent meeting place—given the size of the potential audience—anyone, even the most hesitant, even those with the weakest voices, suddenly have the possibility of expressing themselves whenever they wanted. In these conditions, one can expect certain truths to find a new matter of expression.” In this sense, Radio Alice was also an intervention into the language of media; the transformation from what Guattari calls the police languages of the managerial milieu and the University to a direct language of desire: “direct speech, living speech, full of confidence, but also hesitation, contradiction, indeed even absurdity, is charged with desire. And it is always this aspect of desire that spokespeople, commentators and beaureaucrats of every stamp tend to reduce, to filter. [...] Languages of desire invent new means and tend to lead straight to action; they begin by ‘touching,’ by provoking laughter, by moving people, and then they make people want to ‘move out,’ towards those who speak and toward those stakes of concern to them.” It is this activating dimension of popular free radio that most distinguishes it from the usual pacifying operations of the mass media and that also posed the greatest threat to the authorities; if people were just sitting at home listening to strange political broadcasts, or being urged to participate in conventional, organised political actions such as demonstrations that would be tolerable but once you start mobilising a massive and unpredictable political affectivity and subjectivation that is autonomous, self-referential and self-reinforcing, then this is a cause for panic on the part of the forces of social order, as was amply demonstrated in Bologna in 1977. Finally, in the much more poetic and manifesto-like preface with which Guattari introduces the translation of texts and documents form Radio Alice, he comes to a conclusion which can perhaps stand as an embryonic formula for the emergence of the post-media era as anticipated by Radio Alice and the Autonomia movement more generally: In Bologna and Rome, the thresholds of a revolution without any relation to the ones that have overturned history up until today have been illuminated, a revolution that will throw out not only capitalist regimes but also the bastions of beaureaucratic socialism [...] , a revolution, the fronts of which will perhaps embrace entire continents but which will also be concentrated sometimes on a specific neighbourhood, a factory, a school. Its wagers concern just as much the great economic and technological choices as attitudes, relations to the world and singularities of desire. Bosses, police officers, politicians, beuareaucrats, professors and psycho-analysts will in vain conjugate their efforts to stop it, channel it, recuperate it, they will in vain sophisticate, diversify and miniaturise their weapons to the infinite, they will no longer succede in gathering up the immense movement of flight and the multitude of molecular mutations of desire that it has already unleashed. The police have liquidated Alice—its animators are hunted, condemned, imprisoned, their sites are pillaged—but its work of revolutionary deterritorialisation is pursued ineluctably right up to the nervous fibres of its persecutors.” This is because the revolution unleashed by Alice was not reducible to a political or media form but was rather an explosion of mutant desire capable of infecting the entire social field because of its slippery ungraspability and irreducibility to existing sociopolitical categories. It leaves the forces of order scratching their heads because they don’t know where the crack-up is coming from since it doesn’t rely on pre-existing identities or even express a future programme but rather only expresses immanently its own movement of auto-referential self-constitution, the proliferation of desires capable of resonating even with the forces of order themselves which now have to police not only these dangerous outsiders but also their own desires. This shift from fixed political subjectivities and a specified programme is the key to the transformation to a post-political politics and indeed to a post-media era in that politics becomes an unpredictable, immanent process of becoming rather than the fulfilment of a transcendental narrative. In today’s political language one could say that what counts is the pure potential that another world is possible and the movement towards it rather than speculation as to how that world will be organised. As Guattari concludes: “ The point of view of the Alicians on this question is the following: they consider that the movement that arrives at destroying the gigantic capitalist-beaureaucratic machine will be, a fortiori, completely capable of constructing an other world—the collective competence in the matter will come to it in the course of the journey, without it being necessary, at the present stage to outline projections of societal change.”

#### The role of the ballot is to vote for the best ecosophy – or ecological philosophy.

#### Being is not homogenous, existing as a static category we can uncover through mere reflection, it is instead heterogeneous, a multiplicity that must be created through action. Ecosophy is a project of creating technical praxes that recognizes humanity as situated within ecologies that situate our being. Ecologies are not merely natural, they are both material and incorporeal, and include the psyche, society, and environment as broad interconnected categories that give the possibilities of charting new horizons for becoming.

John Johnson and Felix Guattari, 2011

“The Vertigo of Immanence” in “The Guattari Effect,” edited by Eric Alliez and Andrew Goffey, Continuum International Publishing, pg 36-38. Evidence is from an interview between Johnson and Guattari, translated by Andrew Goffey. [Brackets in original]

J.J.: You refer to **Heidegger**, and more precisely to the ontological difference he makes between Being and being. But for you, Heidegger remains a philosopher of transcendent universals.F.G.: It is not so much that he is [caught up] in transcendent universals, it is that he maintains a homogenetic ontology. He **founders in a Being which is for itself a chaosmic vertigo. Evidently** then, if Being corresponds to the chaosmic vertigo, **everything collapses in a radical loss of sense and a catastrophic pessimism.** What interests me is that behind beings, **there is no homogenetic Being but heterogenetic ontological dimensions.** J.J.: Being is not a constant for Heidegger, there is always the simultaneous unveiling and concealing of being, but the way in which that happens changes historically. And if truth is discerned in a manner that is proper to each epoch, perhaps for us truth is immanence, processual immanence. F.G.: Yes, but the question is not purely speculative. The question is one of positioning the historicity of techne. There the stake is very political, very immediate. If techne corresponds to a way of veiling fundamental being more and more, if it is linked to a sort of malediction that turns us away from being, one has a point of view that is completely different from the one that I am proposing. For me, techne is only an aspect of machinic phyla. There are many other machinic phyla than the technological phyla, the machine in the ordinary sense of the word. **There are the phyla of technique, the phyla of the sciences, of mathematics, to be articulated, but also those of poetry, of the socius, of desiring machines, etc. So one has a heterogenetic machinic imbrication, which is antagonistic towards this deathly vision of technique**. J.J.: It is also striking that many students concerned with the ecological problem are interested in Heidegger. F.G.: Ah yes, that is the danger of a deathly ecology. J.J.: **In your book The Three Ecologies you talk of ecologies of the environment, the socius and the psyche. The ecological crisis truly is a much bigger crisis than is admitted.** In fact, it is rare to see a thinker like you address this crisis and the problems that it poses, at all levels, even the philosophical. In order to initiate this problematic, **you invented the word ‘ecosophy’. Can you explain what you mean by this** word**?** F.G.: What interests me and disturbs me at the same time, is the development of an ecology centred entirely on nature, on the protection of species, a sort of identitarian vision then, which may end up in a very worrying conservatism, an authoritarianism. For me, the protection of material species, of natural, vegetable and animal species, is inseparable from the protection of incorporeal species. I always use the examples of auteur cinema, of the values of solidarity, of universes of fraternity, of sociability, of neighbourhood, of human warmth, of inventiveness. These are also species that are disappearing and which must be protected. The problem of the subjective assemblage becomes primary in relation to the object considered, the ecological object. What counts in the oikos is not just the walls of the house . . . Instead of a reductionist vision of being as natural being, being that is already there, it is a matter of posing the horizon of a pluralist ontology. That is to say that human praxis engenders heterogeneous universes, it engenders practices. The mechanosphere is a part of nature in this enlarged sense, as is human responsibility, notably for the current state of the environment, for the existential context that we are in. But responsibility for the future, that is to say, for the scientifi c and aesthetic forecasting of what the world will be for future generations, also becomes one of the roots that announces being. It is a matter of considering not only being-here-already-there, but being to come, machinic being, the deterritorialized dimensions, the pluralism of being. A responsibility with regard to being, grasped as creativity, is what I have tried to present as ecosophy, as the wisdom of the oikos, not only the wisdom of inter-human relations but also that of relations with the environment, with machinic phyla, with universes of sense, with existential territories. J.J.: Do you think that the ecological movement will form the basis for a truly global movement, and if so, under what conditions and with what dangers? F.G.: The danger is that ecology may become a new conservatism and an ideology for the maintenance of already existing structures, that it won’t be able to articulate itself to all the machinic phyla. So, I’m for articulating environmental ecology, social ecologies, mental ecologies, urban ecologies, mass media ecologies, etc. One reaches a crisis of humanity where it is the very basis of the biosphere that is called into question. Perhaps that can generate a movement of gaining awareness [prise de conscience]. It seems to me fundamental that this gain of awareness [prise de conscience] be encompassing, be heterogenetic, and not reductionist, as ecological movements so often are.

# Extensions

## ROB

### Ext --- Guattari ~15s

#### [Omitted]

### A2 --- Practical Reason ~20s

#### [Omitted]

### A2 --- Anti-Ethics ~15s

#### [Omitted]

### A2 --- Structural Violence ~20s

#### [Omitted]

### A2 --- Util

#### [Omitted]

### A2 --- Fairness

#### [Omitted]

## Case

### Ext --- Guerilla Radio (Advocacy Proper)

#### [Omitted]

### Ext --- Guattari 96 ~30s

#### [Omitted]

### Bait and Switch DA

#### [Omitted]

### Accessibility DA

#### [Omitted]

### Perfectionism DA

#### [Omitted]

# Case Frontlines

## Turns – Co-option

### General ~20s

#### [Omitted]

## Hate Speech

### General

#### [Omitted]

### Speech Codes – Co-Opted

#### Speech codes are ineffective and turned on black students.

Friedersdorf 15  
Conor Friedersdorf 15, 12-10-2015, "The Lessons of Bygone Free-Speech Fights," Atlantic, <http://www.theatlantic.com/politics/archive/2015/12/what-student-activists-can-learn-from-bygone-free-speech-fights/419178/>

He was writing after the University of Michigan, the University of Wisconsin, and Stanford implemented speech codes targeted at racist and sexist speech. These were efforts to respond to increasing diversity on campuses, where a number of students spewed racist and sexist speech that most everyone in this room would condemn. But those speech codes were policy failures. There is no evidence that hate speech or bigotry decreased on any campus that adopted them. At Michigan, the speech code was analyzed by Marcia Pally, a professor of multicultural studies, who found that “black students were accused of racist speech in almost 20 cases. Students were punished only twice under the code’s anti-racist provisions, both times for speech by or on behalf of blacks.” Every speech code adopted in that era and challenged on First Amendment grounds was ruled unconstitutional. And even the critical race theorists who championed the codes acknowledged, “This debate has deeply divided the liberal civil-rights and civil-liberties community.”

## Root Cause Bad

### Theoretical Modeling Good

#### [Omitted]

# Kritik Frontlines

## Generic

### Perm

#### Permutation: Do the affirmative and all non-competitive parts of the alternative.

#### [Omitted]

#### 

## Dark Deleuze K

### General

#### [Omitted]

## Constitution K

### General [15s]

#### [Omitted]

### Hatian Revolution [25s]

#### Constitutions can be turned against themselves to disrupt anti-black civil society – the Haitian Revolution’s subversion through pushing Enlightenment logic to its extreme to help slaves and hurt plantation masters proves.

Nick Nesbitt, 2013

Nesbitt is a professor of French and Italian at Princeton University. “Pre-face: Escaping Race” in “Deleuze and Race” edited by Arun Saldanha and Jason Michael Adams, pp. 2-3.

A Deleuzian critique of Haitian decolonisation and racial dis-identification (the 1805 Haitian constitution, for example, identified all citizens of the new state as 'black', exploding through general banalisation the contemporary Atlantic racial regime) might go on to develop Deleuze's concept of Masochian 'dissidence' (1991), underscoring the extent to which Toussaint, as much as Deleuze's Masoch or Deleuze and Guattari's Kafka, is the destroyer of Laws, of the Law of the Father, for Toussaint quite literally the Law of the Master that structures the world of plantation slavery. Masochism is for Deleuze an operation, a methodical political procedure. It is the enactment of a systematic subversion. Louverture put into practice with utter perfection the peculiar form of contractual sabotage of the rule of constituted law that Deleuze identifies as masochism. In other words, Toussaint destroyed the constituted laws of the post-1789 plantation by following through the logic of that world point by point, exploding it as the French Revolution had already done to the Ancien Regime, through faithful adherence to the formal stipulations of its ontological determination under the Declaration of the Rights of Man and Citizen (Louverture 2008). In these few years of 1791-1802, Toussaint moved from what Deleuze (1991) calls a 'Socratic' relation to the law, in which the law is an external, received model of the Good, the law of the plantation, Breda, where Louverture maneuvered himself into relative freedom in an unfree world, to a Kantian one, collapsing some three thousand years of development into the flash of a moment. Toussaint instituted, above all in his 1801 constitution, what might be described as a destructive Kantian practice of dissidence, one in which, Deleuze says, law no longer has its foundation in some higher principle from which it would derive its authority, but that is self-grounded and valid solely by virtue of its own form. For the first time we can now speak of THE LAW, regarded as an absolute, without further specification or reference to an object. (1991: 82)

## Antiblackness

### Sonic Afrofuturism [30s]

#### Radio sound holds the capacity for “flipping the script” on colonialism by creolizing and decolonizing whiteness while crafting an afrofuturist space through radio distortion and new media - hip-hop, jazz, and funk prove.

Robin Mackay, 1997

Mackay is a philosopher and director of UK arts organization Urbanomic, which promotes research activities addressing crucial issues in philosophy and science and their relation to contemporary art practice, and aims to engender interdisciplinary thinking and production. His research interests focus on the ‘gap’ between scientific knowledge and humans’ spontaneous self-understanding, and the aesthetic and political ramifications of philosophical positions that attempt to resolve this disparity – in particular, new variants of ‘geophilosophy’, which negotiate the relationship between philosophical thought and the contingency history of the earth, in dialogue with geology, chemistry, and physics. Mackay is editor of Collapse: Journal of Philosophical Research and Development, each volume of which brings together philosophers, thinkers from other disciplines, and contemporary artists. He writes and speaks regularly on art and philosophy and has worked with several artists, including Florian Hecker, John Gerrard and Conrad Shawcross, developing cross-disciplinary projects. He has also translated various works of French philosophy, including Alain Badiou’s Number and Numbers, François Laruelle’s The Concept of Non-Photography and Anti-Badiou, and Quentin Meillassoux’s The Number and the Siren. “Capitalism and Schizophrenia – Wildstyle in Full Effect” in “Deleuze and Philosophy – The Difference Engineer” edited by Keith Ansell Pearson.

Breakbeats—cannibalized rhythmic segments of soul and funk records, looped and mixed endlessly, becoming dehumanized chunks of sound migrating from their function as a ‘break’ within the song. DJs invaded by turntable logic, forming non-organic circuits to produce another time. MCs overlaying breakbeats and misappropriated soundbites with street neologisms, comic-book mechanismo and afro-blag, and returning them to vinyl. Planet Rock, Afrika Bambataa’s rerouting of Kraftwerk’s Trans Europe Express through the warzones of the South Bronx, provides the soundtrack to robotics and breakdance—a neo-industrial voodoo-tech somatics of the grey area between the white lines of neo-classical German synth-pop and the legacy of the black heroes of funk and soul. Hip-hop, together with many other sources, recycled once (many times) more in dance tracks where, de/reterritorialized as digital signal, sound is redesigned and reprocessed and once again returned to vinyl for DJs to mix into complex layers and sequences, melding tracks together. At every stage of this sonic metallurgy, a complex feedback and slippage between the functions of crowd, musician and machine, where sounds produce and execute their own evolutive pressures. New strains emerge faster than you can count. As LA’s gangsta rap played uncomfortably upon black American youths’ status as ‘niggaz’ and revitalized the memory of soul and funk pioneers, jungle, from the inner cities of the UK, recalls racist taunts, immigration policies, inner-city meltdowns, and the hybridities of dub, rave, jazz, ska and twotone. It synthesizes distorted patois gun talk, horror video samples, dubterranean sub-bass and accelerated razor-sharp rhythms digitally cut into precise flurries. The rhythmic eccentricity, anexact precision, and constant development of jazz lines shot through with the mechanical pounding of funk and house and the cavernous low-end of dub. Africa filtered through Diaspora, alienation, urban decay and techno-virtuality, the supposedly ‘impossible combination of blackness and the future’ (Fisher 1995) l**ethally injecting the colonial terror of the living jungle and its ‘natives’ with SF future-shock.** Sound is no longer experienced as whole, recognizable and familiar structures, associated with persons or instruments; it doesn’t signify. **Sounds could have come from anywhere, and can potentially go anywhere, mutating as they pass through multiple vinylurgical singularities (tracks).** They engender their own vast, clandestine plane which is nothing apart from what moves on it but is nonetheless real, transversal, **tilting though heaps of bastardized techno-junk**, Cubasing across bedroom studios…swerving through clubland, into advertising…sinking back into James Brown and P-funk and Dub and Voodoo…diving through magnetic signal, vinyl, vibration, intensity…**transmitting as cultural virus, pirate radio, illegal duplication…opening onto insomniac planes, fashion codes, violence and ecstasy, social disintegrations.** Composition by experimentation: the keys of the synthesizer keyboard have only a machinic relation to the sounds they trigger. Unlike the state-numerical system of the musical scale, the digital sequencer operates nomadically: number systems with no necessary hierarchical relations but available to be assigned for maximum functionality, references and designations reassignable and manipulable on every level, numbers working rather than signifying. Samplers making time for the future: timestretching, a digital technique commonly used in jungle which elongates sounds without altering their pitch, demonstrates how the speed at which levels of acoustic intensity are digitally recorded (around 44,000 samples/second) means that a certain level of destratification is automatically accomplished. Since magnitudes (of acoustic intensity) are all that each sample bit contains, they can be manipulated so as to operate underneath the stratification of pitch/duration which depends on the differentiation of the relatively slow comprehensive temporality of cycles per second.2 Designed to tune up samples of musical instruments, timestretching is employed as a means of creating periods of disorientating duration, impossible speeds and slownesses, realizing the temporal disturbance it is capable of. This is only to repeat again that acute analysis of strata presupposes sub-stratic sampling and so is tantamount to their dissolution, and the freeing of machinic potential. This principle also applies to sampling in the more usual sense, as the decontextualized use of pieces of recorded sound (and to similar techniques in other media). Most of the accumulated techniques of today’s sonic engineers were acquired by chance, or as a response to some mechanical or economic limitation. That’s the story of hip-hop, the cyberpunk history of a new sonic assemblage taking shape with neither metanarrative nor progressive urgency. Unexpected convergences during the bricolage of machine-sequenced sound count more than planned outcomes. Following the grain of sound, rolling with the rhythm. Distributed wildstyle jamming, describing polyrhythmic lines of metamorphosis which take in at irregular intervals sample, sequencer, composer, party crowd, DJ.

### General Analytics [15s]

#### [Omitted]

### Linearity Bad [25s]

#### Defining blackness within a strict historical grid reinforces object status – this makes politics reactive and disenables the possibility of articulating blackness outside of a binary with whiteness.

Michelle Wright, 2015

Wright is a professor of African American studies at Northwestern University. “The Physics of Blackness”, University of Minnesota Press, pg 116.

When a linear spacetime epistemology begins, as many Black diasporic epistemologies do, with object status—being enslaved, colonized, relocated, and so on—the laws of cause and effect make it difficult to reverse the binary that is set in place, because oppression is asserted as the cause of all historical events (effects) in the timeline, excepting those events that are caused by a Black (resistant) reaction to an oppressor’s action. Yet because it is a reaction to an action, we are again returned to a weird and dismally fixed race-ing of this Black physics, in which whiteness always retains the originary agency and, because origins dominate a linear narrative, white racism is always the central actor in Black lives now condemned to the status of reactors. If, however, we add Epiphenomenal time to our interpellation here, the “now” is foregrounded by agency because Blackness begins as its own interpellation in the moment. At the same time, this moment is nuanced because it involves a potentially endless set of negotiations. Instead of the Black Subject being moved down a line through cause and effect as in a strictly linear interpellation, the Subject in the moment is variously informed by a variety of external and internal stimuli (what is witnessed and what happens; what is thought and felt) that also can intersect with one another. For example, I might watch an episode of a television show in one moment and laugh uproariously at what I find to be a daring but insightful joke about racism; in another moment, watching the same show and hearing the same joke, I might well have forgotten my previous reaction (or remember it, in whatever valence) and find myself ambivalent about or offended by the joke. In other words, I do not move through the world reacting in the same way to the same stimuli all the time—and perhaps this is because the stimuli are never the same because if not the space then the time has shifted (even if I am watching from my same place on the couch, I am doing so on different days). This is both liberating and problematic to our lives, in which intellectual and behavioral consistency is more highly valued than its less predictable performances. It means that one does not always behave as one wishes, and for the Black Subject who seeks to adhere to a Middle Passage interpellation, the clarity of this linear timeline is often belied by the familiar complexity of lived moments. Similarly, the last paragraph of “Everybody’s Protest Novel” asserts agency as an ambivalent possession, but a possession nonetheless: “Our humanity is our burden, our life; we need not battle for it; we need only to do what is infinitely more difficult—that is, accept it.”8

### Not Ontological [20s]

#### Anti-blackness is not ontological – the libidinal economy is fluid and the oppression it enacts is contingent.

Peter Hudson 13, Political Studies Department, University of the Witwatersrand, Johannesburg , South Africa, has been on the editorial board of the Africa Perspective: The South African Journal of Sociology and Theoria: A Journal of Political and Social Theory and Transformation, and is a member of the Johannesburg Workshop in Theory and Criticism, The state and the colonial unconscious, Social Dynamics: A journal of African studies, 2013

Thus the self-same/other distinction is necessary for the possibility of identity itself. There always has to exist an outside, which is also inside, to the extent it is designated as the impossibility from which the possibility of the existence of the subject derives its rule (Badiou 2009, 220). But although the excluded place which isn’t excluded insofar as it is necessary for the very possibility of inclusion and identity may be universal (may be considered “ontological”), its content (what fills it) – as well as the mode of this filling and its reproduction – are contingent. In other words, the meaning of the signifier of exclusion is not determined once and for all: the place of the place of exclusion, of death is itself over-determined, i.e. the very framework for deciding the other and the same, exclusion and inclusion, is nowhere engraved in ontological stone but is political and never terminally settled. Put differently, the “curvature of intersubjective space” (Critchley 2007, 61) and thus, the specific modes of the “othering” of “otherness” are nowhere decided in advance (as a certain ontological fatalism might have it) (see Wilderson 2008). The social does not have to be divided into white and black, and the meaning of these signifiers is never necessary – because they are signifiers. To be sure, colonialism institutes an ontological division, in that whites exist in a way barred to blacks – who are not. But this ontological relation is really on the side of the ontic – that is, of all contingently constructed identities, rather than the ontology of the social which refers to the ultimate unfixity, the indeterminacy or lack of the social. In this sense, then, the white man doesn’t exist, the black man doesn’t exist (Fanon 1968, 165); and neither does the colonial symbolic itself, including its most intimate structuring relations – division is constitutive of the social, not the colonial division. “Whiteness” may well be very deeply sediment in modernity itself, but respect for the “ontological difference” (see Heidegger 1962, 26; Watts 2011, 279) shows up its ontological status as ontic. It may be so deeply sedimented that it becomes difficult even to identify the very possibility of the separation of whiteness from the very possibility of order, but from this it does not follow that the “void” of “black being” functions as the ultimate substance, the transcendental signified on which all possible forms of sociality are said to rest. What gets lost here, then, is the specificity of colonialism, of its constitutive axis, its “ontological” differential. A crucial feature of the colonial symbolic is that the real is not screened off by the imaginary in the way it is under capitalism. At the place of the colonised, the symbolic and the imaginary give way because non-identity (the real of the social) is immediately inscribed in the “lived experience” (vécu) of the colonised subject. The colonised is “traversing the fantasy” (Zizek 2006a, 40–60) all the time; the void of the verb “to be” is the very content of his interpellation. The colonised is, in other words, the subject of anxiety for whom the symbolic and the imaginary never work, who is left stranded by his very interpellation.4 “Fixed” into “non-fixity,” he is eternally suspended between “element” and “moment”5 – he is where the colonial symbolic falters in the production of meaning and is thus the point of entry of the real into the texture itself of colonialism. Be this as it may, whiteness and blackness are (sustained by) determinate and contingent practices of signification; the “structuring relation” of colonialism thus itself comprises a knot of significations which, no matter how tight, can always be undone. Anti-colonial – i.e., anti-“white” – modes of struggle are not (just) “psychic” 6 but involve the “reactivation” (or “de-sedimentation”)7 of colonial objectivity itself. No matter how sedimented (or global), colonial objectivity is not ontologically immune to antagonism. Differentiality, as Zizek insists (see Zizek 2012, chapter 11, 771 n48), immanently entails antagonism in that differentiality both makes possible the existence of any identity whatsoever and at the same time – because it is the presence of one object in another – undermines any identity ever being (fully) itself. Each element in a differential relation is the condition of possibility and the condition of impossibility of each other. It is this dimension of antagonism that the Master Signifier covers over transforming its outside (Other) into an element of itself, reducing it to a condition of its possibility.8 All symbolisation produces an ineradicable excess over itself, something it can’t totalise or make sense of, where its production of meaning falters. This is its internal limit point, its real:9 an errant “object” that has no place of its own, isn’t recognised in the categories of the system but is produced by it – its “part of no part” or “object small a.”10 Correlative to this object “a” is the subject “stricto sensu” – i.e., as the empty subject of the signifier without an identity that pins it down.11 That is the subject of antagonism in confrontation with the real of the social, as distinct from “subject” position based on a determinate identity.

## Capitalism

### Case Solves & Alt Solvency Indict [25s]

#### Guerrilla Radio offers a nomadic, immanent, and ecological mechanism to hijack high tech neoliberalism and use it against itself – old Marxist critiques of capital don’t account for our post-media world.

Michael Goddard, 2006

Goddard is a Lecturer in Media Studies at the University of Salford. “Felix and Alice in Wonderland - The Encounter between [Guattari](http://www.generation-online.org/p/pdeleuzeguattari.htm) and [Berardi](http://www.generation-online.org/p/pbifo.htm) and the Post-Media Era” generation-online, http://www.generation-online.org/p/fpbifo1.htm

At this point Berardi narrates the story of Guattari’s involvement with and enthusiasm for Radio Alice and other free radio stations, a story in which he was “very active.” He makes the point that unlike most critical thinkers with the exception of Walter Benjamin, **Guattari had no fear of new technolgoies but rather embraced their potentials even when these had barely been developed.** For example **he was enthusiastic about the communicative potentials of the Net, well before the world Wide Web was developed** and when his only experience of it was the rather primitive French minitel system. According to Berardi **his thought was already a network thought even before the existence of the technical network.** At this point he takes on the criticisms of Richard Barbrook who from a state Marxist position accuses Deleuze and Guattari (who he labels as holy fools) of collusion with neo-liberalism claiming that their thought operates by the same logic hence accounting for its popularity with Californian IT developers and enthusiasts of Wired magazine etc. **Berardi acknowledges that there is a link between high tech capitalism and rhizomatic though**t even going so far as to accept the derogatory (for Barbrook) label of techno-nomadism. **The link is however not one of collusion but of adopting an immanent network approach to both critique and subversion**. Berardi argues that **it is this approach rather than an outdated Marxist-Leninism that will have any possibility to subvert the reigning neo-liberal high tech ideology because it is able to intervene in its own lines and rhythms of development**, which completely leave behind the powers of conventional Marxist-Leninism. **It is only through a mobile techno-nomadic thought that one is able to discern the possible lines of flight operative in the current world situation**. As Guattari put it in Chaosmosis, “democratic chaos contains a multitude of vectors of resingularisation, of attractors of social creativity in search of actualisation. This has nothing to do with the Neo-Liberal affirmaiton of randomness and its fanaticism for the market economy.” According to Berardi, **the free radio phenomenon was a kind of general proof of the existence of these vectors of resingularisation, or attractors of social creativity. Today, of course, it is clear that this phenomenon was a direct precursor of the phenomenon of the Internet model, which incarnates what Guattari called “Postmediatic civil society.” According to Berardi these free radios and especially Alice, based as it was on an explicit model of trans-semiotic communication and auto-organisation, “anticipated a process of techno-communicative self-organisation which in turn prefigures the overcoming of the mediatic epoch**. The awareness of this fact makes Guattari a precursor of libertarian cyberculture.” For Guattari, **Radio Alice was not an instrument of information but a device for destructuration of the the mediatic system aiming for the desturcturation of the social nervous system, which in the succeeding decades has continued with effects of liberation but also of panic and catastrophe.**

## Colonialism

### Ethnic Enclaves [15s]

#### Unlicensed radio stations are frequently used by minority groups to create communities and spread information in their ethnic languages.

Basim Usmani, 2016

“TOO LEGIT TO QUIT: THE HUB’S UNLICENSED RADIO STATIONS SPIN THEIR WHEELS IN THE FACE OF ADVERSITY” digboston, <https://digboston.com/too-legit-to-quit-the-hubs-unlicensed-radio-stations-spin-their-wheels-in-the-face-of-adversity/>

Along with partners Jeff2Timez and Ill Neil, Dex has held down urban radio for years in the Hub. Despite its underground arrangement, [Big City](http://bigcityfm.com/), where Dex commands the decks on weekday afternoons, is a decade old. The station began broadcasting in 2008 to fill the gap left since Hot 97.7 FM, a commercial hip-hop outpost owned by the national giant Entercom, switched formats in 2005. As individual artists, Neil and Jeff have been active since the early ’90s, the latter having produced several classic Hub rap tracks for acts including the Almighty RSO. **Unlicensed frequencies often fall into the category of Low Power FM (LPFM), a label that includes any station that broadcasts with a signal of less than 100 watts, which generally reaches between three and five miles. Though the digital revolution has changed listening habits for many people**, in Massachusetts, **immigrant communities in urban centers** like Boston, Lowell, Brockton, and Worcester **still rely on these outlets for critical information and entertainment.** For people who are just starting in the Commonwealth, **unlicensed frequencies—sometimes dismissed as pirate stations**, a characterization their listeners and DJs eschew—**offer programming in Spanish, Haitian Creole, and Portuguese that can’t be found elsewhere on the dial. Despite the importance of stations that connect with underserved communities**—[a point even noted by the mainstream press in Boston](http://www.wbur.org/2014/05/14/pirate-radio) and elsewhere, albeit seemingly reluctantly and certainly infrequently—**the Federal Communication Commission (FCC), which regulates airwaves, continues to rain down on operators like Big City. A few days after Team Jerk held its holiday toy drive in Dorchester, the FCC in New York City summoned three unlicensed stations to shut down immediately**. [Nationally, FCC Chairman Tom Wheeler has made closing such operations a priority](http://www.radioworld.com/article/enforcement-bureau-accuses-three-of-being-pirates/277896#sthash.2HUa8vI9.dpuf) and has even asked Congress to hold broadcasters criminally liable (instead of only issuing fines).

## Black Nihilism

### Dreaming/BLM 20s

#### Dreaming of black liberation is necessary and useful to create change and produce new futures – otherwise we are trapped within immovable pessimism.

Julius Bailey and David J. Leonard, 2015

“Black Lives Matter: Post Nihilistic Freedom Dreams” Journal of Contemporary Rhetoric, Vol. 5, No. 3/4, 2015, pg 76-77.

In Freedom Dreams: The Black Radical Imagination, Robin D. G. Kelley writes, “Without new visions, we don’t know what to build, only what to knock down. We not only end up confused, rudderless, and cynical, but we forget that making a revolution is not a series of clever maneuvers and tactics, but a process that can and must transform us.” By new visions, Kelley does not mean we need to re-examine our collective destination, for we know what we want, for we, each of us, understand what freedom and equality look like, and we know that what we have is, at best, a crude simulacrum. Our goal has not changed; the vision remains the same, but this is not the vision that Kelley is talking about. It is not the goal but how we are to achieve it that must be examined with new eyes. We must seek new perspectives, new paths to the same goal, and, as Black Lives Matter has shown, starting with a basic and irrefutable premise that can be rallied around on a massive scale can be more efficacious in terms of moving communities towards the justice they seek. The expressions of black love, the creation of spaces of protest, the demands for justice that follow, each can gather momentum and spread to become large-scale social movements that can no longer be ignored. To recite “Black Lives Matter” might begin as a statement of the obvious, but its implications are not obvious. Black lives that matter make an outrage of the current social, political, and economic climate. Black lives that matter necessitates the demand for an alternative to the present racial configuration in the United States.

## Baudrillard K

### Massumi – Wrong and Nostalgic

#### Baudrillard’s thesis is dangerously nostalgic for a reality which never existed, locking us into a state of ontological indeterminacy. Modernity’s unleashing of the simulacrum is not a fatalistic death blow to meaning, but rather the beginning of a reterritorializing process that allows a push beyond the illusion of representation and embrace of the fabulous project of becoming.

Brian Massumi, 1987

“REALER THAN REAL: The Simulacrum According to Deleuze and Guattari”, *Copyright* No.1, pg 90-97.

Returning to The Fly, the former scientist's only hope for a breakthrough is to convince his former girlfriend to have a child by him and the fly. His hope, and her fear, is that he will infect the human race with Brundle-Flies, and a new race with superhuman strength will rise up to replace the old. The overman as superfly. 24 Reproduction, and the forging of a new ethnic identity, are aspects of this process of simulation, but they are not the goal. The goal is life, a world in which the New Brundle can live without hiding and repressing his powers. That possibility is successfully squelched by the powers that be. Brundle-Fly is deprived of an escape route. The originalformula, as inscribed in the bodies of Brundle and the fly, was apparently flawed. They did the best they could do, but only reached obsolescence. How does all of this apply to our present cultural condition? According to Deleuze, the point at which simulacrum began to unmask itself was reached in painting with the advent of Pop Art. Infilm, it was Italian neo-Realism and the French New Wave. 25 Perhaps we are now reaching that point in popular culture as a whole. Advanced capitalism, Deleuze and Guattari argue, is reaching a new transnational level that necessitates a dissolution of old identities and territorialities and the unleashing of objects, images and information having far more mobility and combinatory potential than ever before. 26 As always, this deterritorialization is effected only in order to make possible a reterritorialization on an even grander and more glorious land of worldwide capital reborn. But in the meantime, a breach has opened. The challenge is to assume this new world of simulation and take it one step farther, to the point of no return, to raise it to a positive simulation of the highest degree by marshaling all our powers of the false toward shattering the grid of representation once and for all. This cannot be done by whining. The work of Baudrillard is one long lament. Both linear and dialectical causality no longer function, therefore everything is indetermination. The center of meaning is empty, therefore we are satellites in lost orbit. We can no longer act like legislator-subjects orbe passive like slaves, therefore we are sponges. Images are no longer anchored by representation, therefore they float weightless in hyperspace. Words are no longer univocal, therefore signifiers slip chaotically over each other. A circuit has been created between the real and the imaginary, therefore reality has imploded into the undecidable proximity of hyperreality. All of these statements make sense only if it is assumed that the only conceivable alternative to representative order is absolute indetermination, whereas indetermination as he speaks of it is infact only the flipside of order, as necessary to it as the fake copy is to the model, and every bit as much a part of its system. Baudrillard's framework can only be the result of a nostalgia for the old reality so intense that it has difformed his vision of everything outside of it. He cannot clearly see that all the things he says have crumbled were simulacra all along: simulacra produced byanalyzable procedures of simulation that were as real as real, or actually realer than real, because they carried the real back to its principle of production and in so doing prepared their own rebirth in a new regime of simulation. He cannot see becoming, of either variety. He cannot see that the simulacrum envelops a proliferating play of differences and galactic distances. What Deleuze and Guattari offer, particularly in A Thousand Plateaus, is a logic capable of grasping Baudrillard's failing world of representation as an effective illusion the demise of which opens a glimmer of possibility. Against cynicism, a thin but fabulous hope--of ourselves becoming realer than real in a monstrous contagion of our own making.

# Topicality Frontlines

## Generics

### Ontology Framing

#### [Omitted]

### Pedagogy DA

#### [Omitted]

### Semiotics DA

#### [Omitted]

### Trump DA

#### [Omitted]

### CI [15s]

#### [Omitted]

### Weigh Case

#### [Omitted]

## Truth Testing ROB

### General

#### [Omitted]

### Nardin

#### [Omitted]

## T – Any

### I Meet

#### We meet – we advocate radio stations as the implementation mechanism by which we defend all constitutionally free protected speech on college campuses.

#### [Omitted]

## Plan Flaw

### General

#### [Omitted]